

BRITTAN AND RICHMOND'S DISCUSSION.

Question.—Do those who have departed this life still continue to hold intercourse with those who yet remain on earth?

NUMBER SIX.

MYSTERIOUS MOVEMENTS OF PONDERABLE BODIES.

DEAR SIR: I am now prepared to resume my observations on this phase of the Spiritual phenomena, but, before introducing other facts, it may not be unprofitable to diverge for a moment from the course I design to pursue. A passing notice of your fundamental position may check the effusion of ink and save my friend much valuable time and labor, and this must be a desideratum with a physician who has an extensive practice, especially if he travels "in a muddy region" and the roads are unsettled.

In your reply to my first letter you admit the existence of spirits, and then gravely charge me with reasoning from premises wholly assumed and utterly indefensible. I invite attention to your language: "We can not allow you to assume that spirits are back here, till you show they can come agreeably to the laws of matter. They are bodies, and must obey the same law that controls atoms and globes." You then compare the souls of men, in their relations to gravitation, to "balloons inflated with hydrogen gas," and calculate the rapidity with which they must inevitably ascend until they find their local position as determined by the laws of gravitation. You seem to think that this is the pivot whereon the logical issue of this whole matter is to turn. Now I propose to show that the assumption, concerning the whereabouts of spirits, is all on your side.

You have recorded the admission that spirits exist, and it is worthy of remark that the only place where you can be sure they do reside, is here. All human spirits live on earth at least so long as they remain in the body. This world is the scene of their labors, and here are numerous objects, it may be, for which they have strong and almost deathless affinities. And yet you confidently assume that every spirit that dissolves its connection with the body, instantly leaves the earth by a physical necessity which it has no power to resist. You attempt to sustain this assumption by a species of sophistry the very anatomy of which is visible through the frail disguise it wears. Neither the facts under discussion nor the laws of being afford you the slightest countenance, and it may not be improper, ere you charge me with the assumption that "spirits are back here," to prove that they have ever necessarily been away, in any sense that regards their specific locality. In these remarks I remember your argument as distinctly as I perceive its fallacy. You assume that, the spirit being lighter than air must of necessity "go up," precisely as a "balloon" ascends when it is filled with hydrogen. Here I wish to exhibit a due respect to the inward consciousness as well as for the outward experience of men, and I frankly confess that, if there are any spirits who have no voluntary agency of their own—souls inflated with gas—it is possible they may go up just as you describe, until they find their "local position agreeably to the laws of gravitation." But as some human souls may, perchance, possess as much voluntary power as you ascribe to "eagles," it is no less probable that they may be able to stay down, as easily as eagles go up, regardless of their specific gravity. According to your philosophy men in the flesh can walk, run, and sail against wind and tide; aquatic fowls can dive into the liquid element and remain beneath the surface; eagles, and other birds, have power to ascend into the transparent ether above the region of the clouds, in opposition to the laws to which the soul is alleged, by you, to be strictly subordinate—and all because they severally possess voluntary powers adequate to the resistance of the forces that govern the unorganized and lifeless elements.

Strange as it may seem, to this "higher law" the soul is denied even the remotest relation. The human spirit, the highest earthly creation of God, endowed with Divine attributes and almost infinite capacities, alone is made an exception. You deny to the spirit any voluntary agency whatever. The God-inspired nature of man is thus seen to be degraded by your material philosophy to a plane beneath "beasts and birds and creeping things." Alas! to what gross and graceless issues are we tending when learned Doctors reason thus of the soul! Your mode of treating the subject shows, in a most significant manner, that you place the spirit on a level with things that have none of the powers of life and thought. You are unmindful of the sublime Image it bears; you show a total absence of all faith in its essential attributes, and hence in its very existence; and yet you are quick to repudiate—with what propriety let Christians or Infidels judge—the first intimation that your philosophy is founded in Materialism. The Poet says,

"'Tis distance lends enchantment to the view,"

and the force of your argument, like the effect of certain pictures, is found to depend on its being viewed from a remote position.

Now, my friend, as the spirits of men do reside here, during the entire period of their life in the flesh, you are at liberty to prove, if you are adequate to the task, that they invariably go away when these earthly tabernacles are dissolved. When you demonstrate that the soul must necessarily dwell in another and far distant part of the Universe, merely because its external relations and mode of life are metamorphosed, it will be time for you to charge me with assuming the fundamental points in the present controversy. I will now proceed with my citation of facts illustrative of the capacity of spirits to move ponderable bodies, and will, for a while, depend on the nature of the facts themselves to prove that spirits are really here.

On the evening of April 15th, 1852, I was at the house of Rufus Elmer, Esq., in Springfield, Mass., when David A. Wells, Professor of Electricity and Chemistry at Cambridge, was present with other intelligent gentlemen for the purpose of witnessing the mysterious phenomena. Remarkable manifestations occurred on that occasion through Daniel D. Hume, Prof. Wells and several other gentlemen, all of whom had been previously skeptical, made a written statement of what transpired in their presence, which was subsequently published in the Eastern papers. I have only space for the following extract:

"While no visible power was employed to raise the table, or otherwise move it from its position—it was seen to rise clear of the floor, and to float in the atmosphere for several seconds, as if sustained by some denser medium than air. Mr. Wells seated himself on the table, which was rocked to and fro with great violence, and at length it poised itself on two legs, and remained in this position for some thirty seconds, when no other person was in contact with the table."

"Occasionally we were made conscious of the occurrence of a powerful shock which produced a vibratory movement of the floor of the apartment. It seemed like the motion occasioned by distant thunder or the firing of ordnance far away—causing the tables, chairs, and other inanimate objects, and all of us to tremble in such a manner that the effect was both seen and felt. In the whole exhibition we were constrained to admit that there was an almost constant manifestation of some intelligence which seemed to be independent of the circle."

"During these occurrences the room was well lighted, the lamp was frequently placed on and under the table, and every possible opportunity was afforded us

for the closest inspection, and we submit this one emphatic declaration: We know that we were not imposed upon nor deceived."

The statement from which the above is extracted, was signed by David A. Wells and others. It is introduced in this connection for the reason that all the parties were among the last persons who could be imposed upon, and especially because Prof. Wells, being an electrician, is eminently qualified to judge whether electricity is competent to produce the results. Without expressing any definite opinion he at once rejected the assumption that makes this agent the chief cause. I am informed that Prof. Mages, on witnessing similar phenomena, emphatically expressed the same opinion. Indeed, I am sure that, no one at all familiar with the laws that govern electrical phenomena will pretend for a moment that, the agent itself is adequate to produce the effects, or that the human mind in the body is capable of directing it, even with the aid of all the apparatus now in use, to the accomplishment of similar results.

On the 8th of August, 1852, several gentlemen were assembled at the residence of Ward Cheney, Esq., Manchester, Conn., where, in the course of the evening, very remarkable demonstrations occurred. One of the Editors of the Hartford Times was present, and from his account of the exhibition, as published in that paper, I cut the following paragraph:

"Suddenly, and without any expectation on the part of the company, the medium, Mr. Hume, was taken up in the air! I had hold of his hand at the time, and I felt of his feet—they were lifted a foot from the floor! He palpitated from head to foot with the contending emotions of joy and fear which checked his utterance. Again and again he was taken from the floor, and the third time he was carried to the ceiling of the apartment, with which his hands and head came in gentle contact. I felt the distance from the soles of his boots to the floor and it was nearly three feet! Others touched his feet to satisfy themselves."

Mr. Gordon has several times been taken up in a similar manner. This has twice occurred in this city; on one occasion at the residence of Mr. Partridge, in Twelfth-street, and again at Dr. Gray's in Lafayette-place. In both instances the phenomenon transpired in presence of a number of intelligent and scientific observers. In one case Gordon was carried not less than sixty feet, through different apartments, and was supported at irregular distances of from four to eight feet from the floor, while performing this aerial journey.

To attempt to refer these and other similar facts to the action of minds in the body, appears to me like trifling with the whole subject. The common experience and the common sense of the world, alike discredit all such pseudo-explanations. Not Faith alone, but Science and Philosophy stand up to rebuke the assumption. It is well known that science has never admitted these facts within her pale and none have entertained them in her name. This world's philosophy shuns and outlaws them, and cowards, who dread nothing so much as conversion to an unpopular truth, flee from their presence as from a magazine of curses. The savans who have been accustomed to call loudly for facts are, for the most part, dumb, now that new facts are likely to explode some of their material conclusions. There are honorable exceptions, I am happy to acknowledge, but generally they are anxious to keep out of sight of these facts, as hypocrites are to evade the terrors of "the last judgment." But the facts are of too frequent occurrence to escape observation, or to leave the candid inquirer without the grounds of a rational conviction. These facts must inevitably strengthen the believers in revealed religion, and they, especially, have a more than mortal interest in this question. If it was a miracle for Peter to walk on the water, and for Philip to be taken up in the air and borne away, it is no less a miracle that the bodies of the Seersess of Prevorst, Peter of Alcantara, St. Theresa, Daniel D. Hume and Henry C. Gordon, are made to float on the water or in the atmosphere, in modern times, and before the eyes of living men, who calmly but fearlessly bear witness to these things. Now I submit that any mode whereby you may be enabled to account for the modern facts, will equally well explain the ancient examples of the same class. The combined wisdom of four thousand years has failed to trace these and other mystical phenomena to material causes, and if your coup de main is successful, it will demonstrate all revelation to consist in distempered dreams of undisciplined and erratic minds, and miracle-working, from the time of Moses to the present hour, will be proved to be a kind of scientific jugglery employed by the wise to deceive the ignorant. I am ready to follow Truth wherever she leads the way, but feel quite sure that you are taking the wrong direction, and had you the ability to accomplish the purpose to which you seem to have devoted your present labors, your power would suffice to wreck the faith of the world!

The following is extracted from Dr. R. T. Hallock's description, before the New-York Conference, of some interesting manifestations which occurred, not long since, in presence of a number of witnesses, at the house of Mr. Partridge.

On the table around which we were seated, were loose papers, a lead pencil, two candles and a glass of water. The table was used by the spirits in responding to our questions, and the first peculiarity we observed, was, that however violently the table was moved, everything on it retained its position. The table, which was mahogany and perfectly smooth, was elevated to an angle of about thirty degrees, and held there, with everything remaining on it as before. It was truly surprising to see a lead pencil retaining a position of perfect rest, on a polished surface inclined at such an angle. It remained as if glued to the table, and so of everything else on it. The table was repeatedly made to resume its ordinary position and then its inclination as before, as if to fasten upon us the conviction that what we saw was no deception of the senses, but a veritable manifestation of spirit-presence and of spirit-power. They were then requested to elevate the table to the same angle as before, and to detach the pencil, retaining every thing else in precise position. This was complied with. The table was elevated, the pencil rolled off, and everything else remained. They were then asked to repeat the experiment, retaining the pencil and every thing else upon the table stationary, except the glass tumbler, and to let that slide off. This also was assented to. All the articles retained their positions but the tumbler which slid off and was caught in the hands of one of the party, as it fell from the lower edge of the table.

The phenomena here described illustrate the complex modes which often characterize these exhibitions of spiritual power. It will be perceived that while the strange force was applied to raise the table, and to hold it at the angle described, a power equally mysterious, but operating in a wholly different way, was employed to retain the other objects, each in its respective position, or to release them, one by one, as requested. Why did those objects neglect to follow the eternal law of gravitation. By what unknown principle of electro-magnetism was the glass made to adhere to the polished surface of that inclined plane? What unaccountable *od-force* held the table up, while it held the other objects down, with a force superior to their specific gravity? What gigantic human will operated on that occasion—without knowing it, too—and actually accomplished what a thousand men can not do if they try? So long as no man on earth has power to produce like results, I deem it quite unnecessary to remind the sensible and candid reader that, the phenomena under consideration infallibly indicate the presence of some foreign intelligence, endowed with unearthly powers of perception and supra-mortal energy.

Some time in November last I witnessed a most interesting exhibition of the powers of the mysterious agents, at the house of Anson Atwood,

Esq., in Bridgeport, Conn. A little girl of some ten years of age, daughter of Mr. A., was the medium. Nine or ten persons were present, and the room was thoroughly lighted during the entire exhibition which I am about to describe. The spirits had previously promised to play on the guitar; accordingly, Miss Emeline Mallory, the only member of the circle at all accustomed to use the instrument, furnished her for the occasion. The guitar was wholly out of tune when it was placed on the floor under a large table, round which the circle was formed. Soon after it was delivered into the hands of the invisible, the strings began to vibrate, and it was speedily manifest that the musicians *incognito* were tuning the instrument. At length, this was accomplished in a most perfect manner, and the unseen performers continued to play for more than an hour to the astonishment of the whole company. During the performance the instrument often moved out from beneath the table, where it could be distinctly seen, and as often retired. At one time it assumed an erect position, and then it repeatedly rose from the floor, striking the head against the under side of the table in answer to questions. Also, while moving about in a horizontal position, the head of the instrument would rise a few inches from the floor, in answer to the oral and mental questions of different persons. At other times the answers were given by striking a single string. Occasionally, the guitar would approach some member of the company, and in several instances it pressed against them with a force of ten or fifteen pounds. As the guitar was moving out from beneath the table, traveling head foremost like "a thing of life," some one observed that the head and neck (which were black) appeared like a serpent, whereupon, instantly, the instrument imitated the motions of the reptile in a most life-like manner. During all these eccentric movements the music continued, almost without interruption. For some time the spirits kept up what are called the *harmonic sounds*, which—as those acquainted with the instrument will understand—are produced by pressing lightly, with the fingers of the left hand, on certain frets, and then sweeping the strings near the bridge with the right hand. The mysterious musicians played in what is technically termed the *arpeggio* style, and in different keys.

It may be proper to add that, for some time during the progress of this interesting performance, the medium, at my request, sat with her feet on the round of the chair, while the hands of every individual could be seen by the entire company. Miss Mallory assures me that she could not by any means, with the free use of both hands, produce the sounds, to say nothing of the accompanying movements of the instrument itself, which were produced on the guitar by the invisible harmonists.

Now, who played on that guitar? It certainly was not the members of the circle generally, for, be it remembered, not one in the room, Miss Mallory alone excepted, could execute the simplest exercise. Did Miss M. perform on that occasion? If she did, it is passing strange that not one of the company was aware of the fact. The young lady herself was of course entirely unconscious of the slightest agency in any part of the performance. If you require us to believe that she played on the instrument, by some occult action of the mind on some invisible imponderable agent, which you can not explain and the reader can not comprehend, you offer us a miracle infinitely more incredible than all the claims of the spirits. Besides, how could Miss M. produce results *without trying* which she is confessedly unable to accomplish with her utmost efforts? And if one can play on the guitar without using the hands, so much better than they can when the hands are exercised without restraint, of what possible utility are fingers to those who perform on stringed instruments? "I pause for a reply."

No attempt has as yet been made to account for such facts, as are herein presented—without the intervention of spiritual agency—that is not, in my judgment, at war with all true philosophy and utterly repugnant to the common understanding of men. The attempt to refer them to the laws of physics, demonstrates the want of close discrimination and judgment, respecting the power of material agents, and the capacity of the human mind in its mundane relations. I desire to avoid a too confident tone, even in giving expression to my deepest convictions, but I trust you will pardon me if I am forced to regard your labors, in this direction, as a species of scientific Quixotism which may amuse, but can scarcely convince the reader.

I am, faithfully thine,
S. B. BRITTAN.

The Witness in Himself.

Dr. Dake, of Pittsburgh, in a recent letter, writes us as follows: "Many strange things are taking place here, and much excitement prevails in our city. One of our distinguished clergymen recently preached against the spiritual phenomena, and to cap the climax he himself has become a medium, and the people, high and low, are alike astonished at the strange things which are now occurring."

We shall be pleased to have a more specific statement of any important facts that have transpired, or may hereafter occur.

Your paper, Dr. D., has been going to Philadelphia by mistake. We have just forwarded all back numbers, agreeably to your request, to Pittsburgh.

answered more than one hundred test questions. Many of the answers were thought, at the time, to be untrue, but every one has since been ascertained to be correct and in all respects as the spirits stated!

The lady referred to—the name I am not at liberty to mention—was then informed that she was a medium herself, and that the spirits would communicate through her by tipping the table, after the other medium (Mrs. F.) should leave the house, all of which was verified by the actual occurrences of the evening. Many more test questions were answered, and with strict fidelity to the truth. O the wonders of "magnetism," "electricity," "will-power," "dis-eased mediums," "vacuum," (in skulls,) "od-force," "humbag," "mystery," "the Devil," &c., &c.

RUFUS ELMER.

SPRINGFIELD, Jan. 27, 1853.

(For the Spiritual Telegraph.)

A Word to My Reviewer.

As sincerely as I disbelieve the reality and doctrine of modern Spiritualism, I am a subscriber for, and a reader of, the SPIRITUAL TELEGRAPH, with such other works on the subject as my leisure will admit of, and am not quite totally ignorant of the *Harmonical Philosophy*, i. e., if there is anything to be learned from these sources; nevertheless, I will endeavor to be ashamed of my dogmatical audacity, and profit by the example of my reviewer.

Mr. Phillips will permit me to express my thankfulness for his admirable, four-square review. He deserves a crown and a palm for the clearness with which he states my premises, the correctness of his quotations in which he represents my meaning, and the manliness and strength with which he makes a clean sweep of my conclusions from my premises. He displays a mind not only logically acute, but remarkably candid, with a critical acquaintance with the Bible and principles of interpretation, especially where he makes geology to conflict with the Mosaic account of the Creation. That my articles in *Zion's Herald* and *Westeyan Journal* are accomplishing their mission, I desire no better evidence than that they have called forth such a review from such a source; still, he would no doubt have furnished a better review even, than he has, if he had read, or paid some attention to the two preceding articles in the last December numbers of that paper, and not commenced in the midst of the series, and that, too, with the mere inferential arguments which depend entirely upon the preceding. Still Mr. P. must allow me to suggest that his review is quite gratuitous, for if he will take the trouble, to look at the *Herald* of Dec. 22, he will find that I have no words with those who do not admit the plenary inspiration of the Scriptures, and consequently do not make them ultimate as the basis and rule of their faith and practice; but, that I address myself to those who give them the same authority, and who profess essentially the same theological views (which have been held as orthodox for about two thousand years) as myself, yet, at the same time believe these mysterious phenomena to be Spiritual effects; and if I understand Mr. P., he does not admit all I assume for the Bible, and of course my arguments could have no force with one of his views and habits of thought—they would appear as trashy and jejune as, to say the least, a respectable minority of the communications of "the spirits" do to the orthodox, or spiritual skeptics.

Though I oppose this new theory according to the best of my ability whenever I think fit, yet if by one stroke I could crush it, I would not do it. The spirit of Christianity is that of tolerance; it says, let opposing principles have fair play, and we need not fear for the Truth—it appears fairest when clearest seen, and stands firmest when resting upon its own merits; let its light be seen, and its triumph is sure. When the system of Spiritualism gets off its swaddling clothes, stands up in its full proportions, and has done its legitimate work, it will be known whether truth is in it or in the Orthodox Bible. For the present, then, Bro. Phillips, we will each keep cool, use our liberty, keep at work against each other—unless we see reason to change our cause—and God defend the right. Were we of one heart and one mind, it would require us both to build up a lie, or overthrow a truth.

Let me here say to the readers of the TELEGRAPH, in general, that in this region there is yet room both for Spiritualism and Orthodoxy. The latter is enjoying a vigorous prime, without the least symptom of decline. The former, having made a desperate effort to live in this village, has fairly yielded the point, and made an orderly and peaceable retreat—much to its credit.

JOHN D. KING

NORTH-COHASSET, Mass., Feb. 9, 1853.

A Case of Clairvoyance.

As it is the fashion for newspapers to chronicle everything pertaining to the marvelous, we feel bound to give the particulars, as related to us, of a singular discovery of stolen money, and said to have occurred lately in this city.

Soon after the recent burglaries were committed upon the premises of Mr. Morrill and Mr. Mulken, a watch and some money were missed from a chamber in one of our boarding houses, and it was at first supposed the house had been entered in the same manner as the others. The landlady, however, suspected one of her own boarders as the thief, but could obtain no evidence against him. Having had some faith in mesmerism, and feeling anxious for the elucidation of the mystery, she finally determined upon applying to a clairvoyant subject, resident in town, a boy of seventeen, who had the reputation of being able to find out hidden things. The mesmerizer was absent, but the subject undertook to put himself to sleep, and having done so, his wonderful second sight immediately enabled him to give all the particulars of the robbery, the name of the thief, and to describe the place where the property was then concealed—viz: the mouth of a drain which is carried through the stone foundation wall of the block of stores above the bridge on the river side. The opening is about ten feet above the foot of the wall, and on search being made, the money and watch were found, rolled up in a piece of cloth according to the clairvoyant's description.

Disbelievers in the science of mesmerism will conclude that there was collusion in the case, but we are told there is nothing to warrant that suspicion, and furthermore he has made many other discoveries, equally surprising. All we have to say is, that if the boy, or any other boy, actually possesses the faculty imputed, he might speedily make his fortune as an attaché of the police department in some one of our large cities. It is only wonderful that he does not make the move.—*Kennebec Journal*.

Progress of the Cause in St. Louis.

Another remarkable cure has been performed by the same medium—the cure of blindness. This was on an old gentleman, who had been deprived of his sight for some three or four years. A few days since the spirit pronounced him cured, though they cautioned him against exposing his eyes too much; his sight is entirely restored. This cure was gradually formed by the spiritual manifestations. Thus it is a truth that the lame walk, the sick are healed, the blind are made to see. Let skeptics who doubt this hereafter withhold their ridicule and cease inquiry. "If true, what good does it do?" They might go on to mention many other cures per-

On Sunday, Mr. Spear was told the main object of his journey to Hartford, which was to *consecrate* the mission of Mrs. Mettler. Her clairvoyant and healing powers are to be greatly increased, and she is henceforth to *heal by the touch* in many cases of disease. The ceremony of this "consecration" was a most impressive one. Mr. Spear was spiritually magnetized, and controlled to manipulate Mrs. M., and thus impart some of the power which she is henceforth to exert for the good of suffering humanity. An impressive address to her was spoken through his lips, and the ceremony concluded by Mr. S. taking her open hand, closing it in his, and then *breathing* into the closed palm. [A similar instance is narrated of Christ, in the New Testament, but Mr. S. was totally magnetized, and remembers nothing of the part taken by him in this strange scene.] A new name—"CHARITY"—has been given Mrs. M. by her spirit friends. In the evening a private company, including Mr. Spear and two or three mediums—one of whom had been sent here from another State, by the spirits, for the express purpose of meeting Mr. Spear in this city and revealing through him certain directions from them)—assembled at the house of one of the friends here. A series of striking representations of the various shades and forms of the monster social vice *Hypocrisy* were given—the mediums (including Mr. Spear) taking their several parts in this curious and effective dramatic performance. At some better time I may give you a sketch of one of the lectures delivered by Mrs. Mettler while under spirit influence on this occasion. Another consecration was effected through Mr. Spear, and Miss B., a young lady of much excellence as a truthful and reliable medium for Spiritual Impressions, was told that henceforth she would become a spiritual clairvoyant of the first order—that "the heavens would be opened to her expanded vision, and she would be translated, in spirit, to the regions of the visions."

No one who knows Mr. Spear can doubt his perfect honesty of heart, or the purity of his character. *

陈望道著 李时加整理

Mr. Davis himself is reported to have made a similar mistake in Cleveland. In his superior state he was *impressed* that Mr. Mann, who was to be in Cleveland in a few days, would speak thus and so, of Woman's rights—it turned out that he took his *impressions* from a report of Mr. Mann's speech in the *New-York Tribune*. His enemies charged him with having read that paper's report—this I do not believe—but the fact shows that Mr. Davis in his abnormal state could not distinguish between Mr. Mann's manuscript and the *Tribune*, that it all. The mind in all these moods distinguishes nothing but mental dynamic forces and treats them all as spiritual. Psychometric experiments on letters show the same law. The mind absorbs the mental contents of the letter, but takes no cognizance of her being.

Will Mr. Davis, Fowler, Daniel, and Belshazzar, stand by will take this case to pieces. In TELEGRAPH number twenty-two Mr. Fowler says, "The first one I received was, as I am informed through kindness of Prof. Bush, a quotation from the Old Testament, written in Hebrew. "The execution of this occurred about three o'clock in the afternoon, soon after I had returned from my business. I was in my room, when, through the sounds which then occurred in my presence, I was requested to leave the room for the space of *five minutes* during which interval they (the spirits) promised and attempted to write. I obeyed their request, and went into a room *below where my sister*. I told her what had transpired, and at the expiration of minutes we both ascended to the room. Instead of finding, as we conjectured we should, some directions written in English, we discovered this Hebrew quotation, the ink on the paper being still *unabsorbed*. Now Daniel and Belshazzar will remark here that Mr. E. P. Fowler was so ignorant of Hebrew that he did not know what he had got till "kindness of Prof. Bush" informed him. This communication is given in the TELEGRAPH. Subsequent to this, on "Saturday night" a number of spirits came into Mr. Fowler's room and wrote by the use of the "battery," and a *fac-simile* is published in TELEGRAPH number twenty-two—in Hebrew characters—quoted as from Daniel xii, 12. Of this writing Prof. Bush remarks (SHEKINAH, Vol. I. p. 305,) as follows: "The first of these manuscripts was in Hebrew, containing verses from the last chapter of the prophet Daniel. This was *correctly* written with the exception of several apparently arbitrary omissions, one rather violent transposition of a word from an upper to a lower line. I have a copy of a Hebrew Bible lying before me. I have submitted this Hebrew to a German Jew—Mr. Millner, merchant in our place, and also to the opinion of two graduates from Yale College, and presented the public with a statement of one of these—Rev. Wm. Carter, Waukegan, Ill.—on the subject. He says: "It is an attempt to copy from the Hebrew Bible by one who was ignorant that Hebrew reads *right to left*, instead of left to right, as the English does. Consequently

he gets together parts of the 9th, 10th, 11th and 12th verses, without inserting the whole from any one of them. 1. His writing begins in the middle of the line of the 9th verse, and he gives the right hand portion of it, thus giving us the last part of the 9th verse instead of the beginning of the 10th! 2. At the close, he makes a corresponding mistake, and gives us the left hand portion of the line instead of the right—thus giving the beginning instead of the end of the 11th. 3. A worse blunder still he commits by transferring the right hand extremity of the last line but one to the left hand of the last line. In English it would make no difference—but in Hebrew it was transferring the last of the 10th verse—shall understand—and putting it after the last word he copies from the 12th verse—there. The two whole lines as published in the TELEGRAPH contained parts of verses 10th, 11th, and 12th, but the whole of no one verse—while the part of a line at the bottom is a transposed part of the 12th verse. Not a word of the 13th verse gets in at all. His Hebrew translated reads as follows in English: 9th, 'and sealed are the words until the time of the end.' 10th, 'Many but the wicked shall do wickedly, and none of the wicked shall understand, but the wise.' 11th, 'And from the time that the daily sacrifice shall be taken away, and the abominations that maketh desolate set up—there shall be days a thousand.' 12th, 'Blessed is he that waiteth and cometh to days a thousand—three shall understand.'

"To cap the climax, he puts the Hebrew period—the English colon—at the beginning of the 11th and 12th verses—mistaking the beginning for the end of the verse." Compare this with Daniel, xlii chapter, 12th and 13th. "The nominative many comes after its verbs in Hebrew, so that it happens to get in, while they are left out."

We are informed through the *circle* that Ben Franklin professes to have been present and aided in directing the battery by his will. Daniel has subscribed his name to the document and claims to be its author. Numerous persons certify to the good character of Mr. Fowler—while Daniel and Franklin both bore testimony against *wrong* while on earth—one faced the lions of old and the other helped whip the British lion while in this sphere—but for all this who believes that they have become such stupid dunces as to make such work as the above quoting Hebrew? Turn to your Hebrew Bible—it reads from top to bottom and from right to left, and lay before you the TELEGRAPH, and the Universe can not prevent any candid reader from seeing that whoever wrote that Hebrew began at the left hand at the top by zigzag marks, and copied the last part of the ninth verse—then returned to the left and copied the two next lines to the period—then transferred the last word or phrase at the right hand to the beginning of the next line, at the left—then copied to the period. The zags below show that Daniel was written from left to right.

To pretend for a moment that such a piece of nameless bungling as that is to be ascribed to the spirit of a departed Hebrew who used to do things right in spite of the world while in it, is asking more than human credulity is willing to grant. To wind up, Franklin is made to endorse the act—thus involving the spirit of the inimitable old philosopher in a transaction which disgraces the very name of Hebrew literature. What! the prophet Daniel—quoting Daniel xii, 12 and 13, to edify the world—and making such a botch of it as to mix up parts of the 9th, 10th, 11th and 12th verses in a way to convert them into perfect nonsense when translated into English. Old Ben. endorse such a foolish blunder as that after a run of half a century in the higher circles of the Spirit-state and associating with prophets and spirits of the just made perfect, and then ask us to believe in a future, on such a sublime and unutterable sham! The dignity of true manhood recoils from such nonsense, and scorns it as an abuse of common sense—as a mockery to human sanity. Daniel! who lifted his windows in the sight of a bloody tyrant, and prayed three times a day, with a loud voice, in the face of the race—spitting defiance in the teeth of death—the noble old Hebrew whose touching story stirs all the sublime elements within us—crouching at midnight with Yankees and Dutchmen into a garret—and there befuddled a young man's legs and make them stiff, and cap the climax with such a piece of literary chicanery!

Will Prof. Bush tell us how it is, and what he meant when he said that was "correctly copied" with but slight exceptions? I accuse no man—but such a fact goes home with the annihilating force of a thunder-bolt—scattering such facts on the wings of the wind.

Yours truly,

B. W. RICHMOND.

Miscellaneous Department.

"STAND FOR THE RIGHT."

Be firm, be bold, be strong, be true;
And dare to stand alone;
Strive for the right, whatever ye do,
Though helpers there are none.

Nay, bend not to the swelling surge,
Of popular sneer and wrong.
'Twill bear thee on to ruin's verge,
With current wild and strong.

Stand for the right! though falsehood rail,
And proud lips coldly sneer—
A poisoned arrow can not wound
A conscience pure and clear.

Stand for the right! and with clean hands,
Exalt the truth on high;
Thou'lt find warm, sympathizing hearts
Among the passers by.

Men who have seen, and thought, and felt,
Yet could not boldly dare
The battle's brunt, but by thy side,
Will every danger share.

Stand for the right! proclaim it loud,
Thou'lt find an answering tone,
In honest hearts, and thou'lt no more
Be doomed to stand alone.

A. J. DAVIS.

We find the following Phrenological analysis in the *Light from the Spirit World*, the St. Louis paper, published by W. H. Mantz. The description indicates a remarkable uniformity of temper, which is certainly manifest to all who have been on terms of familiar intercourse with the Seer. The following introductory remarks are by the Editor of the *Light*, &c.:

For the benefit of our readers and friends, and also for the advantage of some of our clerical brethren and others who have so heartily abused the character and maligned the motives of Mr. Davis, we insert the following interesting description (from a Cincinnati paper) of the Man of the Nineteenth-Century:

A PHRENOLOGICAL DESCRIPTION,
Given by F. Ely, of A. J. Davis, the Independent Clairvoyant and Philosopher.

Temperament, nervous bilious; brain full size, favorably balanced for contentment and happiness. My scale, in numbering the various organs or faculties, is from one to twenty, as follows: 1 very small, 4 small, 7 moderate, 10 medium, 13 full, 16 large, 20 very large. Here is the size of each individual faculty or organ:

	Size.		Size.
1 Amateness, -	3	22 Imitation, -	16
2 Philoprogenitiveness, -	10	23 Mirthfulness, -	11
3 Adhesiveness, -	19	24 Individuality, -	20
4 Inhabitiveness, -	7	25 Form, -	13
5 Concentrativeness, -	15	26 Size, -	18
6 Combativeness, -	9	27 Weight, -	12
7 Destructiveness, -	5	28 Color, -	16
8 Alimentiveness, -	8	29 Order, -	11
9 Acquisitiveness, -	7	30 Calculation, -	17
10 Secretiveness, -	9	31 Locality, -	16
11 Cautiousness, -	14	32 Eventuality, -	15
12 Approbativeness, -	10	33 Time, -	15
13 Self-esteem, -	11	34 Tune, -	8
14 Firmness, -	19	35 Language, -	18
15 Conscientiousness, -	13	36 Causality, -	12
16 Hope, -	20	37 Comparison, -	19
17 Marvellousness, -	6	38 Sublimity, -	19
18 Veneration, -	15	39 Suavity, -	12
19 Benevolence, -	17	40 An intuitive disposition to know human nature, -	20
20 Constructiveness, -	14		
21 Ideality, -	18		

This combination of Phrenological development will give one of the most wonderful characters of the age. He is sensitive and impressible to a high degree; yet his mind and body work in unison and harmony. No man whom I have ever examined has more control over his passions than himself. No circumstance, however annoying, can irritate or ruffle the even tenor of his way, because the intellectual faculties preponderate, and the moral principles of the mind guide the reasoning powers in the channel of love and charity. He has not the spirit of revenge, however much he may be injured or reviled, though he ever has a firm, resolute desire to promote general good. This feeling has ever actuated him from the earliest period of his life up to the present. He has not the love of ambition or personal fame. Selfishness is not a part of his disposition; ever kind and affectionate; warm and ardent in his attachment for his friends; no particular love for place, but can make himself at home wherever his friends or labors call him; always friendly and social to every one, yet he seeks not the applause of men. It is natural for him to be devotional, watchful and prayerful, though with this organization of mind it is impossible to believe and advocate the popular religious faith, as it is taught by the orthodox churches. His intuition, presentiment and foresight are preeminent; his penetration and perceptive faculties enable him to understand and appreciate life as it is, and the laws of Nature which govern mind and matter. His originality of thought and reflection, combined with the observing powers, qualify him to study the Book of Nature with success and interest to himself and others. Possessing great application in the accomplishment of his purposes, always looking forward with great anticipation to the Spirit-world. Not easily discouraged by disappointment of any kind; could bear misfortune well; always the same in feeling and manners—yesterday, to-day and forever; humorous and good-natured; mathematical talent remarkably good; enjoys music, and might execute some; cultivated; language well developed, conveys his ideas to others plain and distinct, at the same time his style of speaking is easy and fluent, well calculated to please others; his expression is mild but forcible; no man of mind can hear him and not be interested; memory generally good. This description, according to my science and judgment, is true. But much more might be said of this character.

Medical Clairvoyance.

Permit me through your columns, to present to the public the following facts and the wonderful powers of clairvoyance, a perfect test of which I have experienced in my own family, through the powers of Mrs. Mettler. The facts are these: My daughter, some three years since, became afflicted with inflammation in her eyes, produced at first, as we suppose, by getting a piece of lime in one of them. This inflammation continued to increase until both eyes became

greatly inflamed, depriving her almost entirely of her sight. She then took cold, and this increased inflammation with renewed distress and sufferings. At this time we called in a physician of known skill; he treated her case for three months. At first, under his treatment, there were indications of a little improvement. This, however, was only temporary, for in a few days they became worse again, and I have no doubt had the treatment been continued, she would have lost her eyes entirely. We then called in the second physician, and under his treatment, for some length of time, there was no perceptible change for the better; we then had about given up the case as hopeless. Still feeling it our duty to try further, we called in the third physician, who after treating the case some time, left it without any improvement for the better. Our faith, by this time, in the regular faculty, was of course quite exhausted, as well as the hope of her ever becoming any better. During the attendance of these physicians, there was a spot or fellow upon the eye, which was continually increasing and the inflammation became so extreme that it was with great difficulty that she could distinguish one person from another. She could scarcely open her eyelids, and that only in the dark. Of course, now all hope for her restoration was at an end, and thus she remained suffering intensely.

Finally, through the persuasion of a kind friend, as the last resort, we took her to Mrs. Mettler on the 21st of May last. Mrs. Mettler, while in the clairvoyant state, gave a perfect and minute detail of the causes of her complaint, and then prescribed for her; and to our utter astonishment, after the application of her prescription, less than two weeks, she could see quite well, improving almost as if by magic or miracle; and in less than four weeks she could see to read, and has continued so ever since. Will the Medical Faculty or any other Faculty explain this? After giving up all hope, the physicians exhausting their skill, to have a child so suddenly snatched from hopeless midnight darkness, calls forth my heartfelt gratitude to Mrs. Mettler. May her extraordinary powers continue, as she moves on in her mission, relieving suffering humanity of the most difficult forms of disease. Her system seems perfectly safe and without risk. Almost daily I hear of some poor sufferer relieved or restored by this lady's powers. She seems to have all the worse cases to attend, after they have passed through the physician's hands. Experimentally, sufferers, as a last resort, call upon her, and with the most astonishing success.

The cry of humbug is a miserable substitute for facts, especially when facts are daily multiplying in our own city, to say nothing of what is occurring all over the wide world. GEORGE STAPLES.
Hartford Times, Dec. 1852.

More Cures by the Spirits.

The following facts were communicated to Bro. Mantz, of St. Louis, and published in his paper. While such facts are constantly occurring, nothing short of the blindest infatuation will persist in ascribing all the manifestations to the Devil or evil spirits.

A Spiritual World, brother, has been revealed, and already extends my knowledge beyond all earthly expectations. I was somewhat a stubborn skeptic, at first, and believed it to be an intrigue on our sacred order, (the church,) and having been a minister of the gospel for twenty years, was loth to go to the exhibitions. But when the undeniable truths were brought under my immediate observation, I could no longer denounce the Heavenly revelations—and, by my own conscience, was forced to take a part. I own that my mind has been led astray in the deceptive regions of past Theology, and what convinced me of the beauty and truth of the New Dispensation, was this:

There were three cases of sore eyes, of long standing, in our town, which medicine appeared to aggravate, and were given out as incurable by the most eminent physicians and oculists. The Rev. Washington Moore, having had success in other cases, and wishing to carry his experiment still further, tried spiritual influence on the eyes of Miss S—, the patient. He called a spirit friend who rapped. He then said, "if you will give me the power to drive away this disease, by the application of my hand, please make it manifest by three distinct raps on the table." The raps were heard by all present—the number being between twelve and twenty—and in twenty-four hours no mark of disease could be seen about her eyes! Tell me, brother, is not the God who moved Jesus through a useful and wonderful life, again visible? I think so. Our good medium tried the same power in two other cases, and with the same success!

It is a well known fact to the people of this town and vicinity that Miss S—, and the Widow W—, had to be led about the streets for over two years. May God bless you dear brother, for your zeal in this great cause!

Yours, in the cause of Truth,
JOHN DONE.

The Evil Spirit of Intolerance.

Rev. J. B. Ferguson, Editor of the *Christian Magazine*, an independent religious periodical, published at Nashville, Tenn., has for some time been inclined to very liberal Christian views. His preaching, and the pages of his journal have clearly indicated the progressive tendencies of his mind, while the old demon, intolerance—the evil spirit that refuses to be cast out of the churches—has appeared through Alexander Campbell as medium, and is determined to make war on Mr. Ferguson and the *Christian Magazine*. Mr. Campbell was never eminently distinguished for his candor as a theological disputant, and in this case his articles are certainly written in a supercilious tone, while they indicate an ability to dogmatize at the expense of reason. In every attempt to damage the reputation of Mr. Ferguson, to impair the force and credibility of his views, or to diminish the extent of his influence, Mr. Campbell betrays a disposition to excite the elements of denominational pride, prejudice, and popular resentment, seemingly with a view to coerce the conscience of a FREE MAN into submission, and to restrict a more comprehensive faith and loftier aspirations to the limit of his own ideal. Mr. Ferguson replies to these attacks in a firm, dignified, and temperate spirit, which we greatly admire. We have no doubt that our views, on many important points, would accord with those of Mr. F., but if we had not three ideas in common, his manly resistance of spiritual pride and oppression, and his earnest de-

fense of the liberty of thought, unlimited investigation, and private judgment, entitle him to our cordial fellowship, and to the confidence of every friend of Christian and Republican freedom.

Rev. Thomas Starr King, in his admirable lecture on "Show and Substance," holds a *post mortem* examination over the remains of ancient nations, and finds they did not perish by the might of foreign conquerors, but by their own innate corruption. Such would be their verdict: "Babylon died of delirium tremens; Nineveh, apoplexy; Persia, weakness of the spine; Greece, quick consumption; Rome, paralysis." The present characteristics of nations were hit off happily thus: Ireland was hungry and dirty; France was troubled with neuralgia and St. Vitus' dance; Spain had the scurvy; Austria was bad off with colics and cramps that required the utmost nursing skill of the Russ or Czar; Germany was subject to the gout and headache; England had a plethora—while, even in our youthful nation, signs of a great black cancer might be seen on our lower limbs." (Autumn Advertiser.)

THE SHEKINAH—VOLUME II.

PUBLISHED MONTHLY.

THIS MAGAZINE is edited by S. B. BRITTAN, and is devoted chiefly to an inquiry into the Laws of the Spiritual Universe, and a discussion of those momentous questions which are deemed auxiliary to the Progress of Man. It treats especially of the philosophy of Vital, Mental, and Spiritual Phenomena, and presents, as far as possible, a classification of the various Psychological Conditions and Manifestations, now attracting attention in Europe and America. The following will indicate distinctly the prominent features of the work:

1. LIVES OF THE SEERS AND REFORMERS. Each number of the Shekinah will contain a biographical sketch of some prominent Seer or distinguished Reformer. In the selection of subjects for this department we shall observe no restricted limits nor regard with undue partiality any particular sect, party or class. These biographical sketches will each be accompanied with an elegant portrait of the subject, engraved on steel, expressly for the SHEKINAH.
2. ELEMENTS OF SPIRITUAL SCIENCE. Containing the Editor's Philosophy of the Soul, its relations, susceptibilities, and powers, illustrated by numerous facts and experiments.
3. CLASSIFICATION OF SPIRITUAL PHENOMENA. Embracing concise statements of the more important facts which belong to the department of modern mystical science.
4. PSYCHOMETRICAL SKETCHES. These sketches of LIVING CHARACTERS are given by a Lady while in the waking state, who derives her impressions by holding a letter from the unknown person against her forehead.
5. ESSAYS ON IMPORTANT QUESTIONS OF SOCIAL AND POLITICAL ECONOMY.
6. ORIGINAL POETRY AND MUSIC.
7. REVIEWS.—Especially of such works as illustrate the progress of the world in natural, political, social, and spiritual Science.

CONTRIBUTORS.—Rev. James Richardson, Jr.; O. W. Wright; C. D. Stuart; Horace Greeley; Hon. J. W. Edmonds; V. C. Taylor; J. K. Ingalls; D. McMahon, Jr.; Wm. Williams; Señor Adadus Calpe; W. S. Courtney; Frances H. Green; Sarah Helen Whitman; Annette Bishop; Mrs. Lucy A. Millington, and others. Several distinguished minds in Europe are expected to contribute occasionally.

The contents of the Shekinah will be wholly original, and its mechanical and artistic execution will be second to no Magazine in the world. Shall it have a patronage worthy of its objects and its character?

TERMS.—The Shekinah will hereafter be issued Monthly, at \$3 per annum, or \$1.50 for one complete Volume, to be finished in six months. The year's subscription will thus form two Volumes; containing some six hundred pages of fine letter press, and twelve portraits. Hereafter the work will be forwarded to no one until the subscription is paid. A discount of 25 per cent. will be made to Booksellers and Periodical Agents, but the cash must accompany the order.

Address, PARTRIDGE & BRITTAN,
No. 3 Courtland-street, New-York.

THE SPIRIT MINSTREL.

A COLLECTION OF HYMNS AND MUSIC, for the use of Spiritualists, in their Circles and public meetings. By J. B. Packard and J. S. Loveland. Price, in paper covers, 25c.; in cloth, 38c. Postage on each, 7c.

ALSO,

ADIN BALLOU'S BOOK.

BEING AN EXPOSITION OF VIEWS RESPECTING the principal Facts, Causes and Peculiarities in Spirit-manifestations, together with interesting phenomenal statements and communications. Price 50c. Postage 9c.

For sale by Bela Marsh, Boston; Partridge & Brittan, No. 3 Courtland-st., and Fowlers & Wells, New-York city, and D. M. Dewey, Rochester, N. Y.

42—3m

PSYCHO-MAGNETIC PHYSICIANS.

DR. J. R. METTLER AND LADY, have for some years applied Clairvoyance, and other kindred agents, to the treatment of the sick, and will continue to make Clairvoyant Examinations, and to give such diagnostic and therapeutic suggestions as are required in the successful practice of the healing art.

TERMS.—For Clairvoyant examinations including prescriptions, \$5, if the patient be present, and \$10 when absent. When the person to be examined can not be present, by reason of extreme illness, distance or other circumstances, Mrs. M. will require a lock of the patient's hair.

Mrs. Mettler also gives psychometrical delineations of character by having a letter from the unknown person, which, without unfolding, is placed against her forehead—Terms for psychometrical readings, \$2 each, always in advance.

Address, DR. J. R. METTLER,
No. 8 College-st., Hartford, Conn.

CLAIRVOYANT EXAMINATIONS

APPLIED to the Discovery and Cure of Disease, by MRS. HAYES—that good and faithful Clairvoyant—the Ladies Medical friend, Mrs. Hayes was well known for many remarkable Cures, while with Drs. Brown & Hallock, when in Chambers-st. of this City.

MRS. HAYES can be consulted Daily, at her Office, No. 116 Spring-st., between Mercer and Green-sts., near Broadway, New-York City.

MEDICAL.

CLAIRVOYANCE applied to the discovery and cure of disease, by MRS. BRIGGS, under the supervision of MRS. WM. ALLEN, at No. 112 Christie-st., near Grand, New-York. Terms—always in advance—One Dollar for each examination, when the patient is present; those at a distance, or unable for any cause to attend, can be examined by sending a lock of their hair—in which case the charge will be Three Dollars. Address MRS. WILLIAM ALLEN,
No. 112 Christie-st., New-York.

December 10, 1852. (33—63)

SPIRITUAL BOOKS.

PARTRIDGE & BRITTAN'S SPIRITUAL LIBRARY.

The following list embraces some of the principal works devoted to Spiritualism, with the prices annexed, together with the rates of postage, all of which may be found at the Office of the Shekinah and Spiritual Telegraph.

The Spiritual Telegraph.

A weekly paper, devoted to the elucidation of Spiritual Phenomena, contains a record of the most interesting facts, and the general intelligence respecting the state of the cause. It is edited by S. B. Brittan and published by Charles Partridge. A very interesting Discussion of the facts and philosophy of the Manifestations is now in course of publication in the Telegraph, between Dr. B. W. Richmond and S. B. Brittan. All the back numbers can be furnished, Subscription price, \$1.50 per annum.

THE SHEKINAH, a splendid Monthly Magazine, conducted by Brittan & Partridge. Terms—\$2 per annum—embracing two elegant Volumes—or \$1.00 per Volume, in advance; single copies, 25 cents. Vol. I, bound in muslin, \$2.50; bound in morocco, embossed and gilt, \$3.

PRICE, POSTAGE.

Revelations, &c., by A. J. Davis, the Clairvoyant.	\$2 00	43
The Great Harmonia, Vol. I.—The Physician, by same.	1 25	20c
The Great Harmonia, Vol. II.—The Teacher.	1 00	19
The Great Harmonia, Vol. III.—The Seer.	1 00	19
The Philosophy of Spiritual Inter-course, A. J. D.	50	9
The Philosophy of Special Providences—A Vision, A. J. D.	15	3
The Approaching Crisis: being a Review of Dr. Bushnell's recent Lectures on Supernaturalism, by Davis, Light from the Spirit-world—being written by the control of Spirits.—Rev. Chas. Hammond, Medium.	75	10
The Pilgrimage of Thomas Paine, written by the Spirit of Thomas Paine, through C. Hammond, Medium—Paper, 50c.; Muslin.	75	12
Elements of Spiritual Philosophy—R. P. Ambler, Medium.	25	4
Reichenbach's Dynamics of Mesmerism.	1 00	20
Pneumatology, by Stilling—Edited by Rev. Geo. Bush.	75	16
Celestial Telegraph, by L. A. Cabanagar.	1 00	19
Voices from the Spirit-world—Isaac Post, Medium.	50	10
Night Side of Nature—Ghosts and Ghost Seers.—By Catharine Crowe.	1 00	20
Gregory's Lectures on Animal Magnetism.	1 00	17
The Science of the Soul, by Haddock, Sorcery and Magic, by Wright.	25	5
The Clairvoyant Family Physician, by Mrs. Tuttle.	75	10
Signs of the Times: comprising a History of the Spirit Rappings, in Cincinnati and other places—Coggshall, Spiritual Experience of Mrs. Lorin L. Platt, Medium.	20	3
Spirit-Manifestations: being an exposition of Facts, Principles, &c., by Rev. Adin Ballou.	75	11
Spiritual Instructor: containing facts and the philosophy of Spiritual intercourse.	38	6
The Spiritual Teacher, by Spirits of the Sixth Circle—R. P. Ambler, Medium.	50	7
The Macrocosm and Microcosm, or the Universe Without and the Universe Within, by William Fishbough—paper, bound, 50c.; Muslin.	75	12
Arrest, Trial, and Acquittal of Abby Warner, for Spirit-Rapping, by Dr. A. Underhill.	12	2
Philosophy of Mystical Agents, Human and Mundane, on the Dynamic Laws, and Relations of Man, by E. C. Rogers.	25	5
Dr. Esdaile's Natural and Mesmeric Clairvoyance, with the Practical Application of Mesmerism in Surgery and Medicine, (English edition) Also, Mesmerism in India, by the same author.	1 00	10
Fascination, or the Philosophy of Charming, by John B. Buman, M.D. Shadow-land, or the Seer, by Mrs. E. Oakes Smith.	75	10
Practical Instruction in Animal Magnetism, by J. P. F. Delucze.	1 00	16
Messages from the Superior state, communicated by John Murry, through J. M. Spear.	50	8
Love and Wisdom from the Spirit-world, by Jacob Harshman, writing medium.	60	11
Spirit Voices, dictated by Spirits, for the use of Circles, by E. C. Henck, medium; price 38 and	50	6

PARTRIDGE & BRITTAN,
No. 3 Courtland-st., New-York.

GENERAL AGENTS.

The following Booksellers are general Agents for the Shekinah and Spiritual Telegraph, and will supply all the books in the above list at publishers' prices:

Bela Marsh, No. 25 Cornhill, Boston, Mass.
S. F. Hoyt, No. 3 First-st., Troy, N. Y.
Benjamin P. Wheeler, Utica, N. Y.
F. Ely, Cincinnati, Ohio.
Samuel Barry, S. W. corner of Fifth and Chestnut street, Philadelphia.
Dr. A. Underhill, No. 4 Ontario-street, Cleveland, Ohio.

Other Agents and book dealers will be supplied promptly—the cash should accompany the order.

Second Edition.

THE NINETEENTH CENTURY, OR THE NEW DISPENSATION; being an Examination of the Claims and Assertions of Emanuel Swedenborg, (with a brief review of the writings of Andrew Jackson Davis.) By a Layman. New-York, 1852. 12mo., pp. 425.

We cordially bear witness to the general ability and well-timedness of the work. . . . It is, in its general scope, eminently popular. It directs its appeal to the plain sound sense of the masses.

[Prof. Bush's Review and Rep.]

It is ably written, often eloquent, and in a far more lucid style than is usually employed by writers of the Swedenborgian school. Many of its criticisms on the spirit of the age are pungent and strongly sustained; a vein of masculine thought pervades its course of argument, and no one can read it in a contemplative mood without receiving important and fruitful suggestions.

[N. Y. Tribune.]

It compresses a great amount of information and speculation on such spiritual subjects as are now generally discussed in nearly all intelligent circles. For those who are not well read in reference to the novelties of the spiritual revelations of the day, it will prove a valuable manual, if not a counsellor and guide.

[Sunday Courier.]

It is a beautiful specimen of typography, very creditable to the American press, and forms a handsome volume. . . . In fact, this is a work both suited for and worthy of the present era of the Christian world.

[London Intellectual Repository.]

For sale by PARTRIDGE & BRITTAN,
No. 3 Courtland-street, New-York.